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IDEOLOGICAL VALUE PURSUIT OF HARMONY IN TRADITIONAL CHINESE MARTIAL ARTS

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Abstract. It has lasted for thousands of years for traditional Chinese martial arts and culture to be born together and develop together. The core value of traditional Chinese martial art shows the spirit of harmony of traditional Chinese culture. This kind of harmonious spirit is the radical embodiment of ultimate social value of traditional Chinese substance. This research explains the core value of traditional martial arts from the trebling dimensions of relationship between human being and nature, human being and society and human being and ego.

Keywords: Chinese Traditional Martial Art, Core Value, Harmony.

ИДЕОЛОГИЧЕСКАЯ ЦЕННОСТЬ СТРЕМЛЕНИЯ К ГАРМОНИИ В ТРАДИЦИОННЫХ КИТАЙСКИХ БОЕВЫХ ИСКУССТВАХ

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Аннотация. На протяжении тысячелетий традиционные китайские боевые искусства и культура рождались вместе и развивались вместе. Основная ценность традиционных китайских боевых искусств отражает дух гармонии традиционной китайской культуры. Этот вид гармоничного духа является радикальным воплощением высшей социальной ценности традиционной китайской субстанции. Это исследование объясняет основную ценность традиционных боевых искусств, исходя из трех аспектов отношений между человеком и природой, человеком и обществом, а также человеком и эго.

Ключевые слова: китайское традиционное боевое искусство, основная ценность, гармония.

As an organic constituent part of Chinese culture, traditional martial art is not an inane sentence that one-sidedly aims at increasing influence of traditional martial art, but instead, it is a rigorous cultural proposition. The reason lies in that the self-established traditional martial art comprehensively implements and reflects basic spirits of Chinese culture [1]. “The essence of Chinese culture” rests with ‘neutralization’ namely pursuit of love in the mortal world and unity of heaven and human beings” [2]. To be more specific, traditional martial arts have always embodied basic spirits of “harmony” in Chinese culture when dealing with relationships among human beings, nature and society. Mr Zhang Dainian and Mr Fang Keli have pointed out that “treasure harmony and stay impartial” constitute one of the main body contents of basic spirits of Chinese culture. Obviously, martial art, which acts as a sub-form of Chinese culture, also carries this “treasure harmony and stay impartial” cultural spirit [3]. In other words, martial art embodies “harmony” of Taoist ideas in aspect of the relationship between human being and nature, “group harmony” in aspect of the relationship between human being and society and internal

“harmony” shaping in aspect of the relationship between human being and ego.

1. Chinese Martial Art Pursues Harmony between Human Being and Nature

The Oriental culture doesn't lay the emphasis on conquering nature in terms of getting along with nature. Mr Qian Mu has generalized Chinese cultural traits as “life can't stay away from nature and being must be fused into humanity” [4]. Thus, the core status of harmonious thought in governing traditional Chinese culture can be seen. Mr Liang Shuming once pointed out that conquest of nature is a westernization characteristic while the Oriental civilization adopts a totally contrary concept when coping with the relationship between human being and nature, namely taking desire-for-itself, reconciliation and neutralization as its basic spirits [5].

The “unity of heaven and human being” harmonious thought has provided internal support for traditional martial arts from boxing theory from theoretical level to concrete technical practice. In other words, the art of attack and defense in traditional martial arts is established on the

basis of changing laws of unity of opposites in *The Book of Changes* [6]. Firstly, yin-yang change is the theoretical foundation of boxing theory in martial arts [7]. Secondly, yin-yang changes directly guide practice of technical movements in martial arts. In addition, yin and core constitute the core concept embedded into attack and defense theory in martial art. In short, the viewpoint of heaven and human beings reflected by traditional martial art is approximate to “limbs expression” of human beings relating to the relationship between human beings and nature in Taoist thought. Taoist culture has laid a foundation for traditional martial art theories in a sense [8].

2. Chinese Martial Art Pursues Harmony between Human Being and Society

In the history of Chinese ancient thoughts, Confucianism, Buddhism and Taoism have laid a mainstream keynote for handling traditional social relations in China. Traditional Chinese culture attaches a great importance to harmony between the universe and nature, that between human beings and nature and especially that between human beings [3]. Since the social fact of “rejecting all kinds of theoretical schools but Confucius” was formed in the Han Dynasty, Confucian ideas in handling the relationship between human beings and society have profoundly influenced the cultural institution of traditional martial art which was not formed until the Ming and Qing Dynasties. Therefore, traditional martial arts have reflected the idea of “group harmony” in Confucian social concepts in various aspects of relationship processing between human beings and society.

Schools as the basic community living units in traditional martial arts, their internal logic of maintaining order embodies the Confucian “overall harmony” concept. Confucianism stresses social pecking order and ethic disciplines with the purpose of avoiding conflict and discoordination of the relationship between individuals and society. Therefore, schools of martial arts still adopt Confucian methods when regulating their small-scale social structural relations.

3. Chinese Martial Art Pursues Harmony between Human Being and Ego

Exercise is the event shared by all human civilizations, but traditional Chinese martial art is superior to most forms of exercise in shaping and pursuing man’s internal harmony. Traditional art lays the emphasis on man’s internal harmony, which can be embodied by aspects like “get refined both internally and externally”, “benefit both body and heart” and “external coordination and smoothness and mutual cooperation with Qi”^[9] at practical level

and, at spiritual level, by spiritual pursuit of dimensionalities like “seek the cause in itself”, “inner cultivation and exterior action” and “learn the fundamental moral to learn martial art” as well as by abiding by ethics and regulations.

Specifically speaking, the emergence of Internal Family Boxing in traditional martial art, combination of traditional martial art and theory of traditional Chinese medicine, close relationship between traditional martial art and health preservation, etc. are intuitive embodiments of pursuit of internal harmony by traditional martial art when pursuing the relationship between human being and ego. Furthermore, Confucianism, Buddhism and Taoism came together into a unity at ideological peak in the Song and Ming dynasties, thus transporting a new ideological current to the philosophical foundation of traditional martial art. Under this influence, traditional martial art lays greater emphasis on noumenal perception—shaping of “heart” (spiritual) harmony. As a result, traditional martial art still selects basic spirits of Chinese tradition—“harmony” culture—to correspond to “human being and ego” relationship. In other words, martial art is a kind of “indoctrination of life” [10], showing the “harmony” aspect of Oriental cultural traits when handling the relationship between human being and ego.

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